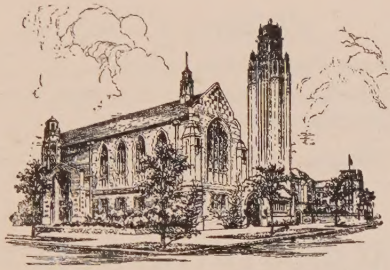


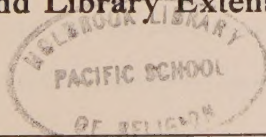
The
Chicago Theological Seminary
REGISTER



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FRED EASTMAN, *Editor*

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Number 1

“Re-Thinking Missions”

By FREDERIC WOODWARD

[This address, summarizing the major findings and recommendations of the much discussed report of the Laymen's Foreign Missions Inquiry Commission, was delivered in the University of Chicago Chapel on Sunday morning, November 13. Dr. Woodward, vice-president of the University and dean of its faculties, also serves as a director of the Seminary. —THE EDITOR.]

THE subject of my address is “Foreign Missions in the Orient,” and my purpose is to bring to you some of the results of the study of Protestant missions in India, Burma, China, and Japan recently made by the Laymen's Foreign Missions Inquiry Commission, of which I was a member.

It is no new experience for Christian missions to be questioned. In the nature of the case, since missionaries are guests, and for the most part uninvited guests, among people of other ways and other faiths, they are used to glances which ask: Why are you here? They have had to make their own friends and create their own welcome, and consequently they have been spurred from time to time to rethink their meaning and their purpose. Moreover, in recent years they have come to be questioned, not only by the nationals where their work lies, but by many of the people in America who have been giving them financial support. Subscriptions have been falling off; volunteers for the field have diminished in number. There is

a growing conviction that the mission enterprise is at a fork in the road and that momentous decisions are called for. Have these missions finished their work? If not, should their purpose, their methods, and their organization be fundamentally changed?

The first question: Have missions finished their work? Or, to put it in another way: Should missions in any form, under existing world-conditions, go on? has been honestly and objectively entertained by us throughout our inquiry. In the end it seemed to us a less significant question than it had seemed at the outset, and less difficult to answer. For we had seen missionaries who, judged by any reasonable criterion, were rendering a welcome service and a service of incalculable value to the communities in which they live. And the work of such men and women brought us to the realization that to ask whether missions in some form should go on is like asking whether good will—the valid impulse of friendship—should continue or cease to express itself.

That missions should go on in some

form and with whatever changes, we regard therefore as beyond serious question.

But we are equally clear that fundamental changes of policy, of emphasis, and of organization are of pressing and vital importance. And before referring to them specifically, it should be said that some of these changes have long been advocated by the best missionaries, though not receiving the recognition and support at home which they deserved. Indeed, it is one of the disturbing aspects of the situation that, because of the fear of losing financial support from America, the defects and failures of the enterprise as at present organized and conducted have not been fully and frankly revealed.

The first essential to the continued success of missions, in our judgment, relates to the quality of personnel. Indeed, it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the future of the missionary enterprise.

The task of the missionary today is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps, more than for any of these, it calls for a capacity genuinely to love and to sympathize with the people among whom he works. A distinguished missionary has said that "foreignness" is the greatest handicap to the success of the missionary enterprise. Men differ widely in their ability to overcome this handicap. But it is clear that no one should be sent out who does not give promise of rising to true leadership through a readiness to serve rather than to command, of winning the confidence and affection of the people with whom he is to live and work, and of ever seeking new and better ways of accomplishing his purpose. And, it should be added, the quality of the missionary's

wife is as important as that of her husband.

We met a great many missionaries in the Orient; and, as would be expected, a wide range of gifts and capacities was found among them. Some are using the power of a vivid personality to bring fresh and stirring impulses into their communities; some, though lacking conspicuous gifts, are diffusing Christian influences by the spiritual excellence and friendliness of their lives. It is easier to say this than to say the rest of the truth. Many missionaries seemed to us to be men and women, devoted, it is true, but so unimaginative, or so limited in capacity, or so narrow in outlook, as to make us question seriously whether their labors are of substantial and enduring value.

It is unreasonable to expect an undertaking calling for so many people to command only first-rate men and women. We must expect the missions to show their proportion of second-rate work and second-rate personality. But with due regard to this consideration, it must still be said that the human side of the missions, as we have found it, seems, on the whole, unduly weak. We are therefore convinced that a far more critical selection of candidates for foreign service must be made, even at the risk of substantially curtailing the number of missionaries sent out.

May I digress for a moment at this point to state the conclusions reached by our Commission on the much-discussed subject of the missionary's style and scale of living in the Orient. Superficial observers from America are particularly fluent on this subject, but it is the attitude of the Orientals which is really important. And there is no doubt that the missionary does seem to the average Oriental to be a man of wealth; he does not seem to a Hindu, for example, to be leading such an ascetic and self-sacrificial life as the Hindu has been accustomed to expect of a spiritual leader.

On the other hand, it seems neither fair nor reasonable for the Christians of America, who do not themselves accept the ascetic ideal, to expect their representatives to deny themselves the ordinary comforts of life according to Western standards, much less to adopt the standard of living of the poor of India and China. It would endanger their health and lower their energy without commensurate gain; and in the case of a missionary with a family, it would be out of the question.

There are some missionary compounds and bungalows, it is true, which are unnecessarily large and unnecessarily remote from the life of the town. But the tendency has recently been in the direction of less expensive and less commodious houses; and in visiting some missionary colleges and hospitals we were pleased to find that there is no distinction whatever between houses assigned to missionaries and those assigned to the nationals on the staff. But the point I wish to emphasize is that, judging by our observations, the missionary's external manner of living is of far less importance than his friendliness, his accessibility, and the spirit of brotherhood he reveals in his social contacts and in his work.

Now the question presents itself: If the missionaries must be more carefully selected by the boards which send them out—if there must be more emphasis on the quality of the missionary—is the material available for such emphasis?

Reference has already been made to the recent falling-off in the number of young men and women offering themselves for missionary service. It is easy to infer that religious indifference and secular influences are undermining the appeal to such service. But the evidence indicates that this is by no means a complete explanation. There is no lack today of passionate moral and social idealism among the young. The real trouble is that there is a

growing impatience among the young with the concepts of religion and with the concepts of the aim of missions which are supposed to dominate the churches of America and the mission boards. They hesitate to subscribe to creedal and doctrinal statements which seem outgrown or overemphasized. They are not interested in building up in the Orient a church on the Western model. They seriously question whether their contribution to the welfare of society can best be made through the channel of missionary service.

This attitude on the part of our young people points unmistakably to the necessity of rethinking and restating the aim of foreign missions.

The aim of the pioneer missionaries of a century ago was simple. They were profoundly preoccupied with the life of the soul beyond the grave. They believed, in common with those who sent them out, that the heathen was in danger of being eternally lost; and they felt it to be their duty and their privilege to preach the gospel of salvation, to persuade the heathen to forsake and destroy his idols and to be baptized into the Christian faith. And everyone who is familiar with the history of missions knows with what passionate ardor and heroic courage they pursued their purpose.

But it was not long before those early missionaries recognized that to make real headway, or give any degree of permanency to their work, it was necessary that their preaching be supplemented by secular education. A totally illiterate man could gain but a very hazy and confused notion of his new religion and was quite unable intelligently to communicate the good news to his fellows. Furthermore, they soon realized the opportunity of reaching the souls of the heathen through the alleviation of their physical suffering and the cure of their diseases. So the school and the hospital, the teacher and

the physician, rapidly came to be a part of the missionary enterprise. And with the growth of the enterprise, the primary school was followed by the secondary school and the trade school, then by the college and the theological seminary; hospitals multiplied and in some places were followed by the nurses' training school and even by the medical school. So that today you must picture the missionary enterprise in the Orient as consisting, not only of many Christian churches dotted here and there over the land, but of thousands of schools, hundreds of hospitals, and scores of institutions for higher education.

There is no doubt, as I have already suggested, that the dominant purpose of the mission boards and the missionaries, in establishing all these schools and hospitals—at least in establishing the earlier ones—was to convert men and women, boys and girls, to Christianity and to baptize them into the church. They were adjuncts of the evangelistic mission, designed to open the way to the evangelist, to nurture Christian youth in the faith, and to develop leadership for the Christian church.

Some missionaries still conceive of the baptism of converts and the building-up of a Christian church in the Orient as their dominant purpose, and regard every missionary school and hospital primarily as means to that end. I will not say they are unconcerned with the quality of the secular education in a mission school, but they are far more concerned with the opportunity to give the students a religious education; they are not unconcerned with the quality of medical care in a mission hospital, but they are more concerned with the opportunity that the hospital affords for preaching and reading the Bible to the patients. And when, as in China, they are prohibited by law to teach religion in their schools, they favor closing the schools altogether.

But there are other missionaries who have what I regard as a far higher and broader conception of their purpose. They believe in an intelligent and well-qualified evangelism; but they also believe that the Christian way of life is capable of transmitting itself by personal contact and contagion, and that there are circumstances in which this is the perfect mode of speech. They believe in the value of a corporate church and of corporate worship; but they do not regard the building of a church as their primary aim, and they do not measure their success by the number of formal conversions to their credit. They count among the best results of their endeavor the leavening influence of the spirit of Jesus in the common life of the community, and they look upon schools and colleges and hospitals as offering them the priceless opportunity and privilege of expressing the friendship and good will of the Christians of America, of ministering to the physical and social and thereby to the spiritual needs of their fellow-men, and thus of aiding in the realization of the common hope of humanity for a better world. As one missionary in India put it, "we are here primarily because we are Christians, not because we want to make Christians." And as I found it phrased in the catalogue of a missionary college in China: "The founding of the college and its continued support have been inspired by the spirit of international good will and the desire of Christian people to share their best with China, looking for the day when East and West shall be united in closer understanding and work together for the good of the world."

I have stated what are perhaps the two extreme views of the missionaries in the Orient as to their aim and purpose. They might be called the "conservative" and the "liberal" views. Some missionaries are not clear as to what their purpose is. And many of the liberals are afraid to con-

fess their purpose because they feel that the boards and churches in America which support their work are too conservative to sympathize with them. I recall a splendid young missionary in China, who said to me: "I am going home on furlough, and I am greatly troubled. The board will ask me to speak in many of the home churches. I want to tell the truth about my work, of what I am trying to do and what I think I am succeeding in doing. But I am afraid it isn't what the board wants me to say or what the churches expect to hear, that they will be disappointed, and that contributions will fall off as a result." And other missionaries said to us: "If only there could be a moratorium on statistics; if only our work weren't measured by the number of formal conversions from other faiths, by the numerical growth of the church, how splendid it would be."

There was no subject to which our Commission gave more careful thought or more exhaustive discussion than that of restating the aim of missions. We had to do it in order to evaluate the work of missions, and we wanted to do it for the encouragement of the better missionaries in the field and for the guidance of the Christian people of America. And finally we all agreed upon this formula: *The message of Christianity presents a way of life which the Christian conceives, not as his way alone but as a way for all men. The aim of Christian missions, therefore, is to seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus, and endeavoring to give effect to his spirit in the life of the world.*

This formula is extremely concise, perhaps too concise; but its connotations are reasonably clear.

In the first place it connotes an attitude toward other religions quite different from that which has too often and too

widely prevailed in the past. Christians must recognize the plain truth, broad-minded Christian missionaries do recognize the plain truth; that there is good in other religions beside our own; that other faiths have their saints as well as ours; that the spirit of Christ may abide in the hearts and govern the lives of men whose religious beliefs are very different from our own.

Among the noblest souls we met in the Orient were men who do not call themselves Christians. I am tempted to say that the finest Christian spirit I encountered—a spirit that at once exalted and humbled me—was a young man who retains his status as a Hindu. Gandhi himself is a man dominated, we would say, by the spirit of Christ, who freely acknowledges his personal indebtedness to Christianity, and welcomes the philanthropic activities of the missionaries, but who remains a devout Hindu and strongly resents the aggressive evangelism which attacks and blackens the Hindu faith and endeavors by unfair methods of proselytizing—by using humanitarian service as a cloak for evangelism—to detach the Hindus from the faith of their fathers.

It is, then, clearly the duty of the Christian missionary not to attack the non-Christian systems of religion. He should present in positive form his conception of the way of life and let it speak for itself. He should make a positive effort to understand the religions around him, then to associate himself with whatever elements akin to Christianity there are in them. He should regard himself as a co-worker with the forces within other religions which are making for righteousness.

In the second place, the reformulation of the aim of missions connotes a more liberal attitude toward the philanthropic institutions of the missions—the hospitals and schools and colleges. It must be recognized that the primary purpose of a

Christian hospital is to heal the sick and relieve their suffering, not to open the door for the preacher and the Bible woman; that the primary purpose of Christian schools is to train the minds and develop the character of the young, not to serve as recruiting stations for the Christian church; in a word, that the purpose of all such institutions is to share our best with the Orient. And this means, of course, that the medical standards of our mission hospitals, and the educational standards of our mission schools and colleges, should be of the highest.

May I speak for a moment of the mission colleges in the Orient? A few of them are excellent institutions, judged by the best American standards. But many of them are mediocre; and some are so poor, viewed educationally, that they are a reproach to the Christian cause. One of the reasons for this condition is that in appointing men to the faculties—whether to teach mathematics or physics or economics or philosophy—too much attention is paid to religions—not to say denominational—affiliations, and too little, far too little, to educational qualifications. This, I submit, is not sharing our best with the Orient. We should render a greater service, not only to the people of the Orient, but to the Christian cause, properly conceived, if we had a far smaller number of colleges, but in every one of them an intellectually vigorous and well-trained group of teachers, a stimulating library, and respectable equipment for the study of natural sciences.

This brings me to my last point. The reformulated aim of missions, if it is to be attained at all, will only be attained through a unity of organization on the part of the Protestant churches of America, such as we have never had in the past.

The harmful results of sectarianism in

the mission field—costly overlapping, wasteful overhead expense, the failure of attempts to co-ordinate programs or to concentrate personnel and resources in such a way as to increase their effectiveness, the vital losses involved in spiritual disunity, the tacit misrepresentation of Christianity to the people of the Orient—all of these evils combine to create a situation which should no longer be tolerated by the Christians of America.

We therefore believe that the time has come for a plan of missionary unity on a comprehensive scale. To be specific, we believe that the seven denominations which united in our inquiry should now unite in the organization of a single non-denominational council vested with ample authority for the administrative direction of the missionary effort in all fields; a council composed of men and women of wisdom, of experience in administrative affairs, of proved capacity for leadership.

We realize that denominational loyalties are deeply embedded in religious life and that they have dominated missionary effort for more than a century. We know that many difficult questions must be solved before administrative unity can be brought about. But we earnestly hope that the churches of America will realize that further to drift along in disunion and divisiveness is seriously to jeopardize the success of the whole missionary enterprise, and that they will therefore take prompt and vigorous measures to bring about such a union of forces as will evoke creative missionary statesmanship at home and abroad, command the enthusiasm of the finest and most adventurous type of Christian young men and women, and open the way for a more fruitful expression of good will toward the people of other lands.

Social Justice for the Farmer!

By ARTHUR E. HOLT

THERE are four points at which rural and urban people meet when the issues become not only economic but also moral.

First of all, they meet as producers and *consumers* of the nation's food. We teach people that daily bread is a matter of religious concern; and we have been fairly definite in our teaching that a man should not only be thankful for his daily food, but we have taught him to demand pure food. But unless we are dealing in magic we will have to teach him that he cannot have pure food unless he is willing to give a certain amount of prosperity and security to the man on the farm. One of the lessons which is coming to be increasingly clear from the experience in the milk shed is that, if the city wants pure milk, it must pay the farmer a price which will enable him to build up his herds, develop his plant, and take some kind of pride in his job. You cannot expect a broken-down, discouraged group of farmers to produce pure milk.

Milk which is tainted with social injustice will sooner or later be tainted with tuberculosis germs.

One of the interesting facts about the new developments in the milk shed in Chicago is that the increased income to the farmers is being directed to the paving of the barn yards and the more thorough testing of the cows than was possible in the old days when every farmer was afraid to develop his plant and his herd. Only willing workers can supply the nation with an adequate supply of food.

The second point at which the contact of the farmer with the city must be subjected to the test of social justice is in the matter of *debt-paying*. Down through the

years the farmer has been the borrower of money and the money lender has been in the city. The city man has been interested in keeping alive the sacredness of debt-paying—and in general in this he has had the assistance of the church in keeping this sentiment alive. Debt-paying has been considered a religious obligation. Not once, but many times, the metropolitan clergy have denounced from the pulpit those who wished, as they said, to repudiate their debt. We have gone a long way from those religions which denounced the money-lender as a moral outcast. Probably we will never go back to that, but may I suggest that no obligation to pay debts is sacred unless you have a sacred system for getting people into debt; and if we, as citizens and as clergymen, are going to keep alive the debt-paying habit, we must scrutinize with equal moral earnestness the national currency system, which has a great deal to do with the way the debtor class is got into debt.

The third matter which must be made a matter of social justice is the question of equality of *bargaining power* at the nation's bargaining counter. This is no new venture on the part of religion—both the Catholic church and the early Puritan church declared that the question of a just price was a moral question. That was when bargaining was simple. A Christian had no right to take advantage of his neighbor's necessity or to exact from him bargains which took advantage of his need.

Now let us look at what took place in this country during the closing years of the last century. I ask you to go back that far because it is a little easier to see what happened. The trading-manufactur-

ing classes during the period following the Civil War were just entering into their career as successful holders of power under the leadership of the Republican party. This trading-manufacturing class looked across two bargaining counters. Across one counter they faced the laboring man and bargained for labor; they were always advantaged when two laboring men were bidding for one job. Across another counter they faced the farmer and bargained for wheat and cotton and corn.

This trading-manufacturing class being in control of tariffs protected themselves against the competition from abroad, but for the farmers of the Middle West and the South they had a different policy. They gave over the development of the West to the railroads to which they gave unlimited subsidies. By high-powered advertising they summoned the surplus populations of Europe to settle these farms. With the aid of the state they taught these populations how to produce. They equipped them with the machinery that made it possible for one man to cultivate 10 acres when his father had cultivated one. Ten bushels of wheat sought a market when there was only a demand for one. In a word, the trading-manufacturing class, by the control of the tariffs, used the government to increase their bargaining power and used the same government aid to destroy the bargaining power of the farmer.

Now I am not discussing politics. I am discussing a question of social justice. If the Catholic and Protestant churches have declared for the doctrine of a just price, they ought to declare those practices immoral which make it absolutely impossible for the farmer to get a just price, and they ought to declare that those measures are of moral significance which make it possible for the farmer to get a just price.

The questions of pure food, debt-pay-

ing, and just price are questions of social justice; but the question of standards of living is also a moral question. There seems to be an easy acquiescence in the belief that the city man is entitled to a higher standard of living than the country man. Down through the years he has claimed a higher standard and has had it. There isn't any standard of social justice by which the city man can claim it as his moral right. As I understand the term "social justice," it implies that no man is to be looked upon as having a natural right to a higher standard of life than any other man. Neither is any man by natural right obligated to take a lower standard of living from another man. I recently spent some time in Russia, and that which irritated me was the easy assumption that the urban proletariat had the right to a higher standard of living than the farmer. Now this doctrine is absolutely abhorrent, and I think it is the duty of those religions which declare for the brotherhood of man to declare that brotherhood cannot abide such a stratification of society as to allot to the farmer a life of hard labor and few privileges.

Religion ought to undergird the farmer in his effort to seek power. You have a moral obligation not to injure another man, but you also have a moral obligation not to let him injure you. You have a right to seek collective power because only as you have power can you do good. You do the city laborer no good if you allow the farms to become so poor that your sons and daughters come into the city and threaten the city laborer's job by standing at the gate of the factory waiting to displace him. You do the nation no good if you allow the country to become a place with poor schools and poor churches and send out poorly educated boys and girls. The country is the seed bed of the nation's population; you do the nation no good if the stock from which the cities are

replenished becomes a scrub stock because the most capable shun it. You do the city man no good if you become so poor you cannot buy his goods.

Finally, religion ought to give to the farmers and all others a picture of national life which is so compelling that it will subordinate the will to power. What is the national process? The process is one of the production of wheat, cotton, corn, fruit, and milk on farms, and the transportation of these products by railroads and trucks to industrial cities where these raw materials break bulk and are made up into manufactured products, part of which go abroad and a large percentage of which are, if the process is successful, returned to be consumed on the farms from which the raw materials came on a fair basis of exchange.

A temporary failure in this process

would mean: (a) that the farmer could not buy the products of the city, or (b) that the city could not buy the products of the farmer.

In a larger way, if over a long term of years the farms became depleted either in fertility or in racial vigor or moral habit, you would have a calamity on so large a scale that you would have nothing less than the decline of a nation, an illustration of which is the decline and fall of Rome, which most historians now attribute primarily to the exploitation and decadence of her great agricultural hinterland after the development of her great estates. This is the test against which we should test all our political isms—communism, socialism, or capitalism: Do they further the national process? This is the process which is sacred—the isms are secondary.

What Religion Means to Me

By B. C. H. HARVEY

Dr. Harvey, Dean of Medical Students and of Students in the Biological Sciences, University of Chicago, delivered this address recently in Bond Chapel.

I SHALL give you two definitions. The one is biologic; the other, humanistic. At first sight they seem very different; really, they are the same. We may be glad they are the same, for courage and hope and faith are all bound up in their identity.

First, the biologic definition: Religion is an affective tendency of the cortex of the human brain.

Second, the humanistic: Religion is our attraction toward the nobilities of human life—its beauty, dignity, and righteousness.

Let us consider first the biologic definition. Religion is an affective tendency of

the cortex. What are affective tendencies? An affective tendency is in biology a uniformity or law something like the uniformity or law of gravity in physics. The sun always attracts the earth, and the earth attracts the apple. This law of gravity holds the heavens and earth in order.

Thou dost preserve the stars from wrong
And the most ancient heavens, through Thee,
Are fresh and strong.

The higher animals seem to be much more complex and unstable things than the heavens and harder to keep in order, but affective tendencies do it fairly well. They express the observed fact that what an

animal needs it must turn toward, try to get, order its conduct so as to get. It needs whatever permits its life processes to go on—whatever permits *all* its life processes to go on together harmoniously with one another and with its environment—whatever permits them to work themselves out to full completeness.

An animal is an event which is happening: its life is a biologic process—a seventy-year-long process, as in man; a thirty-five-year process, as in the horse—but a process in each case. It is a whole company of processes. A living man is over thirty million million living cells built up together and integrated into one individual. If the circulating blood has not enough food to keep the cell processes going, the animal will try and try and try again to get food just as certainly as the apple falls. If the cells need water, the animal will try to get a drink. If the animal is upside down, it will try somehow, anyhow, everyhow, to get right side up; it may try odd ways, depending on where it is, but its behavior will tend toward establishing conditions in which its life processes can go on effectively, harmoniously, and completely. Hunger and thirst desire to be right side up: these are affective tendencies. There are many others. They express a biologic law: Each animal responds to an inner natural urge and so turns toward whatever is needed for the working out in full completeness of that company of biologic processes which constitute his being.

The *extent* of biologic processes in animals differs with their structure. So needs differ. The unicellular amoeba has simple structure, few needs, and reacts to very little of what is going on in the universe. More complex animals appeared in evolution—many cells bound together into one organism and reacting as we come up the scale to ever more and more of what is in the universe.

In all animals the nerve tissue is the master-tissue. All others are but servants in its house—they protect it and feed it and move it about. They do its bidding. It integrates their varied activities and makes of them all one individual organism. The nervous system has grown in evolution: at first in jelly fish, the sympathetic; then in low vertebrates, the spinal cord; then the brain-stem; and last of all, the cortex. The evolving nervous system grew always at the anterior or head end—and always the last and uppermost part dominated all the rest. This highest part in fishes is midbrain; in amphibians it is thalamus; in reptiles it is the basal ganglia; only the higher mammals have brain cortex. This highest dominating part in man, the cortex, is a thin layer, $\frac{1}{7}$ inch thick, spread all over the surface of the brain. The sensory part of it is spread out like a moving-picture screen on which is thrown the moving panorama of the outer world. Over thirty special senses report to the brain. It has a small motor area through which orders are sent down through lower nerve centers to the body. In the cortex are great association areas in which we think. In it are sense of space and time, memory, judgment, consciousness, volition, control of emotions, language centers, and the apparatus through which we get our sense of social relationships. In it also is that sense of beauty, dignity, nobility, and righteousness which we call "religion." This is the last and highest nervous structure which appears in the long story of animal and human evolution. It works through the inherited lower brain and spinal cord and governs all that is below it.

The body and its engines may be compared with an orchestra. The cortex writes the score and adapts it to changing conditions. And, just as in an orchestration, some old air often repeated may form an underlying motif and give character to

the whole, so each of our lower nerve centers, when called on by the cortex, plays its age-old tune which has come down like old folk songs from the ancestors of our race. Using these old ancestral structures and the rôles they have learned to play in animal bodies, the cortex adapts them to human life. Out of our animal heritage the cortex makes us men.

Since the cortex dominates our lives, the things toward which the cortex feels an inner natural urge, and thus the things toward which the cortex turns us because it needs them for the working out in full completeness of its biologic processes, become of the first importance to us.

Many men have been deeply concerned in knowing what is the strongest affective tendency in human nature, and there have been many answers. Some said the fundamental drive and urge is physical hunger—the need to find food to fill our stomachs. Some psychoanalysts said it is the sex instinct, which, however transformed and sublimated, is still sex impulse, that is the fundamental urge that dominates the biologic process of our lives. Some economists have said that it is greed—that an enlightened self-interest is the best there is in us. These are undoubtedly great factors in animal and human nature; they are strong and natural. They are the springs of great effort and of great achievement which may be beautiful and good.

But we all have within ourselves an inner light which shows us that these answers are wrong. No one of these is the strongest, truest instinct of our nature. We know it is not because our cortex tells us that each of them must be curbed. We are anxious lest they get out of leash, prevent the full completeness of our lives, and injure our truest soul's desire. The reason is that all are centered in the old brain—well down the brain stem or even in the spinal cord.

What is this new thing in human nature—higher, stronger than what many men believe to be its fundamental instincts? This thing which is able, if need be, to subdue them and subordinate them to itself? This thing which our cortex never curbs but toward which it turns our lives as toward our highest good? Who is He who if He be lifted up will draw all men to Him because they hunger and thirst after what He is?

Our highest instinct turns us toward the nobilities of life. Our most human hunger is for the honor, the beauty, the righteousness, and the dignity of living. This is the biologic basis of religion. It does not spring from self-interest. We know it has triumphed a thousand times over self-interest and even over self-preservation. It comes often without education. It has appeared in all sorts of conditions, in all historic times and races and places. Therefore, it is inherent in the human cortex.

McMillan asked the old Eskimo, his friend, in the igloo in the white silence of the Arctic night, why he thought we were here on earth. The Eskimo said, "I have given much thought to that. I believe it is that we may help one another."

In Asia, yearnings for the nobilities of life have evolved the religions of Confucius and of Buddha, and millions have sought to order their lives in accordance with these dreams of beauty. Greek philosophers have given another expression to the same thing. Western Europe and the Mediterranean lands have handed on to us their cumulative culture. The most beautiful thing in it is not their painting, their sculpture, or their architecture. It is their ideal of human life and character. Succeeding centuries have added each its part to the exquisite nobility and beauty of the traditional Christ. This is the heritage we value most. This makes the most compelling appeal to our deepest instincts.

This has conquered the minds and hearts of men.

I would like to read this paragraph, recently written by an American biologist, a member of the faculty of Harvard's medical school.

Christ is reborn in every little child—and that which we revere in Him is but a something in ourselves which answers to His voice. His spirit, urged by some instinctive yearning—uncomprehended, often slumbering, never completely crucified by life—holds us erect to face the universe, helpless and wondering and soon to disappear, but conscious of the dignity of living. Voices of singing children carry it; and it pervades the tender whisperings of women who hold desired children to their hearts; rejoices

with young men who smile at death for some vague aspiration; it speaks to those who know that love is giving; guides hands that seek the shoulder of a friend; and sits in empty rooms with him who grieves.

Conscience, pity, honor, sense of justice—untaught, they grow as organs of the mind.

And all this lends conviction to belief that there is some consistent, basic law which underlies the spirit of compassion, of charity and the nobilities of life by which we are impelled without volition, upward, whither no one knows, to some as yet unfathomed, surely harmonious end.

Scientific thought can go no farther. But need it?

* Hans Zinsser, "Untheological Reflections," *Atlantic Monthly*, July, 1929.

A New Balm for an Old Infection

By BENJAMIN W. ROBINSON

[Professor Robinson has been writing a new interpretation of the teaching of Paul, showing how many of his figures of speech and his vivid expressions came out of the common experiences of life along the road from Jerusalem to Damascus. Especially he shows how the extraordinary experience of Paul on that road—the crisis of his life and the turning-point of his thought—is reflected in certain great doctrines which were central in his epistles. The following section is but one from Professor Robinson's manuscript. Others will appear in the March issue of the Register.]—THE EDITOR.]

MOST of the hygiene of the Old Testament was based upon washing and bathing. Yet the people of that time were not slow in observing the simple facts of their experience in sickness and in therapy. A man with a contagious disease must be isolated. Anyone who touched him would get the disease. They also observed there were indications of the other truth that some men are immune to a disease, perhaps because they have had it and recovered, perhaps because of a special supply of resistance.

So also in the dressing of a wound, they observed that wounds will fester unless

washed, that sometimes, in spite of all the washing that can be done, a poison will spread from the wound into the body, bringing fever and death.

In spiritual relationships the underlying truth was still plainer to them. Even in the earliest days they observed that a good man makes others around him better. Especially in the ritual of the temple the Jews used words which meant that an ordinary man who touches the ark of the covenant becomes holy as the ark is holy. One who is consecrated by a holy priest receives holiness in a very literal, positive sense. The words "holy," "sacred," "sanctify," and "saint" are all derived from the

same underlying idea of a contagious power which works with as great certainty in the direction of purity and health as the contagion of disease works in the opposite direction.

Paul wrote to the Corinthians not only "You were washed," but also immediately afterward, "You were sanctified." The washing and the sanctifying go together—the negative cleansing and the positive process of counteracting poison and rendering immune. The word "sanctify" is as thoroughly and strikingly figurative as the word "wash."

If Paul had known the modern word "antiseptic," he might have expressed his idea in some such way as this: "At Jerusalem I felt like a wounded man in danger of death by poisoning. At Damascus I felt the joy of a man whose wound has been washed and so treated with antiseptic that the wound which would have proved fatal is forgotten in the glad assurance of recovery."

"Do you mean," some one would ask Paul, "that the word 'sanctify' actually and historically means 'to render immune to infection'? And when you call a Christian a 'saint,' do you mean to speak of him as one whose wounds are sure to heal?"

"Exactly," Paul would answer. "Sin is a spiritual wound which is likely to poison the whole soul. The Jews have used the word 'sanctify' so frequently that they have forgotten the original meaning, just as we handle a coin until we hardly notice the image originally stamped upon it. But with Christ all things have become new; images have become bright again. The original picture in the word 'sanctify' is simply the idea of infection or contamination transferred to the realm of the good and the divine.

"You have heard the saying that goodness is contagious. But I am speaking of a still more personal matter. I mean that at Damascus I felt as though a positive

element of disinfection had entered into me, and that the new medicine would spread just as leaven spreads through a batter and would not only purify my whole being but would actively combat and neutralize any new impurity which might appear."

John the Baptist baptized with water; Jesus baptized with the Holy Spirit. It is as though we were looking at a painting of two physicians—one belonging to the old school and one having a knowledge of scientific therapy. One is in the background washing and cleansing and covering a wound. The other is, not only washing the wound, but "irrigating" it with antiseptic solution and administering a proper antidote. He saves many a life which the other would have lost.

"After my long, hot, dusty trip from Jerusalem to Damascus it was a glorious feeling to be washed and clean. But to feel that my wounds, which were deep, had been actively cured by a healing antiseptic and that the poison in my body had been effectively counteracted, filled me with a sense of gratitude indescribable. I knew that it was the Crucified One who had done this for me. I almost feel like saying that the blood which he shed was the antiseptic antidote poured out for me."

Sin, finding occasion, wrought in me all manner of coveting. . . . Sin revived, and I died. (Rom. 7:8, 9.)

You were washed; you were sanctified . . . in the spirit of our God. (I Cor. 6:11.)

The unbelieving husband is sanctified in the wife. The children are holy. (I Cor. 7:14.)

Christ loved the church and gave himself up for it that he might sanctify it, having cleansed it by the washing of water with the word. (Eph. 5:26.)

Jesus was made unto us righteousness and sanctification. (I Cor. 1:30.)

I baptise in water. . . . The one upon whom you see the spirit descending and abiding is he that baptises with the holy [sanctifying] spirit. (John 1:26, 33.)

Where Religion and Morality Meet

By WILLIAM C. GRAHAM

[*Dr. Graham is professor of Old Testament Language and Literature in the University of Chicago. Seminary students receive their training in Old Testament under his able guidance. He recently delivered the following address in Bond Chapel.*—THE EDITOR.]

IT WAS, I think, John Morley who, in one of his essays, said that it was often possible to observe side by side, in actual life, "irreligious morality" and "immoral religiosity." That is all too sadly true. But one may not therefore pass to the superficially obvious conclusion that religion is not vital to morality. Whoever would so conclude is thinking in one dimension of time only, the present. When one considers at all the relation of religion to the history of human culture, one cannot think that way. For while it is true that most great moral advances have been made in protest against social patterns fixed and conserved by religious interests, Religion, to those who understand what it is, has always itself been the nourisher of the great, critical, constructive souls who have transformed these patterns. There is no Jesus without a Judaism. To the student of the history of religions not only the inevitability but the desirability of moral experimentation and change are axiomatic. Conduct patterns constantly become obsolete under the social pressures which developing human genius is always releasing. But religion is not of the foliage. It is of the root. Its very functions demand its survival if the tree of human society is to flourish.

The founder of Christianity knew perfectly well that the great functions of religion lie not so much in the formulation and enforcement of moral standards as in the stimulation of intelligence and the sublimation of emotions. True, he devoted a good part of the Sermon on the

Mount to specific suggestions for the improvement of the dominant moral standards. He began this part of his discourse with the words: "I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter the kingdom of heaven." And, perhaps because we have an inherited complex about the Pharisees, we are prone to think that his chief aim in this address was the exposure of the inadequacy of the moral standards of the accepted system.

Nothing could be farther from the truth. His real interest is expressed in the first part of the address, especially in the beatitudes, in which he defines the two religious roots of morality. His concern, it is easy to see, is the philosophy and the dynamic which underlie contemporary morality. Whoever shall do and teach even the morality formulated in the law "shall be called great in the kingdom of heaven." But unless men think straightly and feel rightly, they will not do even that, and moral progress will be impossible in a world in which moral progress is the inexorable price of security and happiness. If Jesus is to be trusted, Religion justifies itself by the contributions it makes to moral progress through thought and feeling.

The idea that Religion has made, and is making, a distinctively valuable contribution to the mental life of man might be received in some quarters with skepticism. Religious thought is always being appraised apart from the social milieu which stimulated it, and is therefore seldom

properly appreciated. But those who do understand it realize that religion imparts a distinctive quality to thinking which one might perhaps describe as a certain concern for synthesis. In the beatitude which reads in our English Bible, "Blessed are the pure in heart for they shall see God," Jesus, as is clear to one who understands the Semitic tongues, meant in our language to say something like this: "Blessed are they who perfect thought for they shall discern meaning in the universe."

It is no accident that religion and philosophy have been historically closely related, for, from the dawn of time, Religion has been teaching men to think in terms of an ever widening universe. It has been the grand exponent of an extrovert habit of thought. It has insisted that men's minds not only shall range from the tiniest organisms on earth to the mightiest heavenly bodies and from one's innermost soul to the remotest stars in the heaven, but also that they shall range up and down the corridors of time—past, present, and future.

Some conception of an absolute, of final arrival at a perfect synthesis of knowledge, of ultimate attainment of complete understanding, is explicit or implicit in all religious thinking. Consequently it always has that forward look which expresses itself in such symbols as "The Day of the Lord" or "The Kingdom of Heaven." These are nothing more than symbols of Religion's eternal insistence that the universe is a meaningful unity. Jesus instructed his disciples that they were not to complain when life and knowledge seemed to belie that cardinal tenet of their world-view, when men reviled them for that distinctive philosophy. They were not, to quote a sentence from one of Dean Mathew's prayers, "to become weak over momentary defeats and disappointments but to take the larger view

of the process in which they were involved."

It is hardly too bold to say that the world is suffering today from an overdose of what may be described as irreligious thinking, thinking which does not even conceive of the possibility of synthesis, thinking which frankly devotes itself to fragments of the universe but ignores the universe itself. It is one of the hopeful signs of our times that our most alert educators are asserting that there has been an emphasis on the acquisition of facts at the expense of the cultivation of understanding. We know a great deal; but we do not know the meaning of what we know. Religion has always insisted, and one of its two grand functions will always be to insist, that knowledge must lead to understanding.

Mr. Hartshorne told us the other day that love is the only constant in the process of moral evolution and that it may be, indeed, the only absolute law in the universe. That is good sound religion. It is entirely in harmony with the teaching of the Bible as a whole, when viewed as the record of a segment of that process, and most especially in harmony with the teaching of Jesus. For in his beatitudes Jesus lays the greatest stress on the emotional dynamic, on the attitudes which supply the driving force of life for those elements of humanity which are "the salt of the earth."

Our world, particularly our Western world, has never quite accepted the philosophy of life underlying the beatitudes. We are not altogether to blame for this. Christianity came to us at second hand, through a tongue that was alien to its founder, and through a culture quite different in genius from that out of which it sprang. Many of the beatitudes still fall strangely on our western ears. For example, we can never quite accept the idea, so contrary to what seems to be our actual

experience in the rough and tumble of the struggle to survive, of the invincibility of the "meek." For to us that word means mildness, or inoffensiveness, and nothing more. But the Semitic word which Jesus undoubtedly originally used had had a long history. In its own culture stream it had come to mean the attitude of complete consecration to God—the attitude of those who eschew the pride and violence of the world's way and who, resting their hopes in a supernatural being, organize their lives on the rock of confidence in his prevalence. The meek are they who love God "with all their heart, soul and strength." All of the attitudes which Jesus listed in the beatitudes are aspects of love, developed over a long period of cultural evolution in the course of which, through prophetic criticism, love was sublimated from the merely physical to the spiritual and expanded from the particular to the universal. Religion, through the centuries, has fought, and still fights, to prevent the debasement of this grand emotion by its confinement to the physical

level, and to preclude its devitalization through any or all of countless varieties of particularism. To conserve, to purify, and to enrich love by raising it to higher levels and by expanding its scope has been Religion's grand task. It has defied all cynicism to cling to faith in the absolute validity of love. The faith which is "the victory that overcometh the world" is faith in the absoluteness of love. Not truth alone, but truth and love together, are the roots of moral life. Together they liberate us from the law of sin and death into that freedom wherein moral change means spiritual progress. The great human liberators are drawn from the ranks of those who root themselves in truth and love regardless of cost, until the day of opportunity comes. And when it has come, they have never failed to set men free even though they themselves have been nailed to some cross. Through the acceptance of one grand law and devotion to one great love—the law of love and the love of truth—Religion will surely lead men on to moralities adequate for all their needs.

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Ballyhoo in Church Music

By CECIL MICHENER SMITH

GLANCING through a copy of *Variety*, the theatrical weekly, to while away the hours upon a day train, I recently ran across the following advertisement, set in bold type: "*Irene*—Best week of the season at the Oakland Theatre, Oakland, California. 50 people—gorgeous girls—unforgettable melodies—modernized to the minute." My perverse mind immediately seized the opportunity to compose a paraphrase: "*Sunday Morning Worship at the Puritan Congregational Church*—Vested choir of 50 singers—special music—challenging sermons—modernized to the minute." This fictional advertisement suggests one avenue of approach to the diagnostician of the current ailments of church music. The theater, the movies, and the radio all survive on ballyhoo. Churches in many communities, finding their congregations listless and apathetic, have undertaken to promote a revival of patronage and support by imitating, perhaps unconsciously, the promotional methods of Broadway. While the church does not have the same ultimate aim as the theater, it runs in constant danger of adopting the same immediate objective of popular entertainment.

In many churches worship has become a somewhat sober show, and music has been made an external and superficial feature of that show. This attitude toward the music of the church most ministers and laymen alike will naturally be eager to disown. The widespread acceptance of it is none the less demonstrated effectively by the general use of the term "special music." No church should have special music except on occasions of special liturgic significance, such as Palm Sunday or

Easter. The music of the church should be *ordinary*. This adjective I would define in two senses: (1) related, as in the Catholic ordinary of the mass, to its use in the order of service: (2) regularly possessed of such high merit from week to week that "special" music would be special in its appropriateness to an extraordinary occasion rather than in the excellence either of its artistic quality or of its performance. This ordinary music for which I plead should be unostentatious and sincerely affecting both religiously and musically. It should avoid the appearance of having been brought in as embellishment or public attraction. It should be more carefully planned and executed than the most special music, to impart to the service of worship complete unity of mood and wholeness of conception.

In the competitive advertising of externals into which so many churches, unwittingly or not, have fallen, nothing is more dangerous than the forewarning of people of the thrills in store for them. For the gaudy promise of emotional release held out by the moving-picture theaters, churches have often substituted the promise of "inspiration." True inspiration ("lofty thought, emotion, or creative power, as exhibited in art, letters, etc.") is sufficiently rare in any time and place; it is not the workaday possession of any man or of any institution. It is seldom, for instance, that any choir in any church sings an inspired piece of religious music in an inspired manner. The members of my choir have accomplished that once this year; we shall be outside the law of averages if we do it again before spring. In the meantime we can sing beautiful music with an awakened sense of its beau-

ty and with full realization that inspiration is fully denied us only when we debase the meaning of the word.

This spurious replica, this counterfeit inspiration, has especially been circulated by churches and music committees which pin their faith on professional quartets and soloists. My many friends among professional church singers will forgive me if I reveal what they assume the world already knows, that they sing in church on Sundays to help pay the milk bill, and so to increase their reputations that they may more easily pay more and larger milk bills. Why should a professional solo singer feel otherwise? He pictures in his mind a career as a concert or operatic singer; the church serves as a stepping-stone, in money and in prestige, in that direction. He knows, if he is an adequate musician, that enough fine sacred solos do not exist to stretch around fifty-two Sundays each year, and that there are not enough quartet selections of decided musical worth to last a single Sunday! He thus has no choice—and let us not blame him for a condition he did not create—except to depend upon the exhibition of his “personality,” the exploitation of his vocal and technical skill, for the success of his work.

Even the churches which do not depend upon advertising methods or upon the personal display of soloists and quartets frequently are guilty of selecting inappropriate music for congregational or choral singing. Many anthems and hymns in common use today are tasteless because they cater to emotions which have no place in the ceremony of public worship. The familiar hymn, “In the garden,” is a naïvely unsuccessful attempt, both in music and in text (“He walks with me and he talks with me”), to lift the emotion of secular love to an appropriately sublimated level. The Sunday-school song, “We march, we march to victory” has little to distinguish the religious victory, toward

which its music hikes along, from next Saturday’s victory on the athletic field. “Christian, dost thou see them” seeks through its tune to depict the contrast between the somnolent soul and the militant soul, and achieves, by virtue of its abrupt change of tempo and of mode (from minor to major), melodramatic mock-heroics at the expense of both dignity and symmetrical artistic structure. This list might be spun out endlessly to include further examples of waltz-tunes, such as “Manoah,” of tunes displaying the peculiar insularity of nineteenth-century British hymn-tune composers, and of gospel songs, of which the tune of “O happy day” has by imperceptible degrees become more widely known as a vehicle for the expression of impatience with the authority of the Eighteenth Amendment.

The realignment of values in church music suggested by the black criticisms set forth above can be achieved only by adopting, as a basis, a liturgy unified about the emotions of Christian experience—deep reverence, humility, thanksgiving, praise, rededication. The fundamental drama of sin and forgiveness is as urgent in each individual in the day of psychoanalysis as it ever has been. Human conflicts are not solved, even in 1933, by wholly rational means. Contemporary definitions of sin and salvation have changed, but the experiences have not. In the regeneration of the individual, music alone, of all the arts, can give expression to emotional reality without resorting to distracting detail in subject matter. Music can give social and cosmic significance to individual emotion, and in this way buttress the very structure of group religion.

The responsibility devolving upon those who select the music for public worship is thus seen to be great. I have only this suggestion to offer: The religious music best expressing valid and enduring experi-

ences should be selected from all generations and all centuries. I cannot see why church choirs prefer Barnby to Bach; we are in many ways actually farther away from the spirit of 1875 than from that of 1730. With some important exceptions, most contemporary church music is contemporary only in the commercial manner with which it is written and distributed. Instead of becoming acquainted with the lofty tradition of great religious music from Palestrina in the sixteenth century to Vaughan Williams in the twentieth, our musical directors and ministers alike have chosen to let themselves fall prey to the effective and cheap merchandising methods of all but two music publishing houses in the United States. If I speak with heat, it is because our churches' unawareness of

the way in which they are being exploited by conscienceless publishers must stop. With the musical heritage of the ages available as never before, no church need accept a single anthem of the sort dealers send "on approval" (in order to clear their shelves of ephemeral publications). With popular education in music in the schools more general and more effective than ever before, no church need be afraid that the younger generation will recoil from fine music. Rather let the church fear that the younger generation will recoil from the church because the music is not so good as their appreciation. I challenge our churches to think about music, to learn about music, to dedicate music to the praise of God, and not to the advertising of his church and people on earth.

Parents of the Great

By FRED EASTMAN

[*This article first appeared in the New York "Herald-Tribune" of November 6, 1932, from which it is reprinted by permission. It has been somewhat revised and enlarged.—*THE EDITOR.]

BIOGRAPHY as a source of cheer for parents is an almost untouched gold mine. It's curious that we have worried our heads so much about the abstract principles of child-training and so little about the historical examples of those principles in action. Some day someone will write a book on "Great Parents"—not simply about parents of great men, but about parents who achieved greatness in their capacity as parents.

In the meantime we can at least take a peep into the homes of a few of the great. We can ask two pertinent questions: How large a part did money play in those

homes? What characteristics of the parents, or other factors in the home, played a greater part than money?

First, then, about the money. We spend our best efforts—many of us—in the effort to get more money and yet more, on the supposition that unless we get more we cannot do justice to our children's education.

Raise the curtain of biographies and see how it has been with the great. Socrates was the son of a midwife, Jesus the son of a carpenter, Joan of Arc the daughter of a farmer, Da Vinci the illegitimate son of a servant, Michelangelo was brought up in a peasant home, Martin Luther in the

home of a farmer and copper miner. Shakespeare's father was a butcher and glover, Beethoven's a shiftless drunken musician, Carlyle's a stone mason, Lincoln's a roving carpenter, Pasteur's a tanner, Browning's a clerk, Woodrow Wilson's a printer. These are not exceptions. Out of a list of over two hundred names of great men and women these are chosen almost at random. In the entire list there are not half a dozen which grew up in homes of wealth. The obvious conclusion from this is that we may go on in our race for more money if we like, but it's no good blaming it upon our children. *Things* may come with money—but not those abiding elements of character which lift a growing human being above the stature of the crowd.

What factors in the home played a greater part than money in the developing life of the great? Here a longer peep into a few homes will be more enlightening than a briefer glimpse into many. Let us take the parents of a scientist, a social worker, a philosopher, an art critic, and a religious leader.

Michael Pupin, for the scientist. His electrical experiments made possible long-distance telegraphy and telephony and paved the way for radio. In his autobiography, *From Immigrant to Inventor*, he gives an unforgettable picture of his mother and a somewhat less happy one of his father. His mother was a Serbian peasant woman who could neither read nor write, but her ideal for him was always one jump ahead of his for himself. As a child he wanted to leave the village school; but she said to him,

My boy, if you wish to go out into the world about which you have heard so much at the village gatherings, you must provide yourself with another pair of eyes, the eyes of reading and writing. There is so much wonderful knowledge and learning in the world which you cannot get unless you read and write.

Then she would tell him the story of St. Sava, the saint of education who had founded the first schools of Serbia. She made the image of this saint so vivid and appealing to the lad that he vowed to devote himself to books and art and do as well as any boy. Later, when he had finished the village school and wanted to go to Prague to the university, his father objected; but his mother invoked the aid of St. Sava and quieted the father by reporting a dream in which the saint had said to her, "Let him go out into the world where he can find more brain food for his hungry head." The father might have withstood the mother alone—but the word of the saint was too much. (Maybe that's the reason for saints—to come to the aid of embattled mothers.)

But the battle was not yet over. At Prague he heard of Benjamin Franklin's experiments with electricity. When he came back home, he described the process of thunder and lightning as he had learned it. His angered father asked him how many times he had told him that thunder was the rumbling of Elijah's chariot across the heavens. But his mother observed that nowhere in the Bible could he find support for this view and that perhaps the American Franklin was right and the legend wrong. So was whetted young Pupin's curiosity to learn more of the experiments going on in America—a curiosity that would not be satisfied until he had journeyed to its shores and schools. After graduating from Columbia, he returned to his home, intending to go on later to Cambridge for further study. But home seemed very good, and his old friends and the village dances so beguiled him that weeks grew into months and he was fast losing his ambition to go anywhere but his native village.

Again his mother met the crisis with her simple wisdom. She urged him on to

Cambridge; and when he demurred, she said,

I go to church, my son, not so much because I expect the priest to reveal some new truth, but because I wish to look on the icons of the saints. That reminds me of their saintly work, and through the contemplation of their work I communicate with God. Cambridge is a great temple consecrated to the eternal truth; it is filled with the icons of the great saints of science. The contemplation of their work will enable you to communicate with the spirit of eternal truth.

Is it any wonder that Pupin with such stimulus did go on to Cambridge and look upon the icons of "the great saints of science . . . and communicate with the spirit of eternal truth"?

Jane Addams, for the social worker. Her father had an interest in world-affairs and a genuine concern for the less fortunate. Further, he had such a reputation for personal integrity that, while he served as a state legislator in Illinois in the era of bribery after the Civil War, no one ever offered him a bribe because, as a Chicago newspaper put it, "bad men were instinctively afraid of him." In later years Miss Addams felt deeply grieved, as she tells us in *Twenty Years at Hull House*, because she had been offered a bribe. She felt that, had she radiated a sense of integrity as her father had done, the offer would not have been made.

She traces her convictions about social injustice in part at least to her father. One day, when she was about eight years old, she had a new cloak of which she was very proud. She donned it to wear to Sunday school and displayed it to her father. He said that it was very pretty but so much prettier than any other little girl at church would have that he thought she had better wear her old coat, as it would keep her warm and not make the other little girls feel badly. Jane complied, and all the way to church she pondered the problem of social injustice. Finally she asked her father what could be done about

it. He replied that "it might never be righted so far as clothes were concerned, but that people might be equal in things that mattered much more than clothes, and that it was very stupid to wear the sort of clothes that make it harder to have equality."

On another day, when she was less than twelve, she found her father looking very solemn. She inquired the reason. He told her that Joseph Mazzini was dead. That meant nothing to her, for she had never heard of Mazzini. And when she learned that he was a foreigner and that her father had not even seen him she was all the more perplexed. But her father talked to her and somehow gave her a sense of that genuine relationship which may exist between men who work toward a common goal and share the same ideals and hopes, even though they differ in country and language. From that conference with her father she went out with a new pride that she knew a man who held converse with great minds across the sea.

In college she became disturbed over the teachings of the Seventh Day Adventists concerning the end of the world and foreordination. She went to her father. He thrilled her by treating her as an equal and saying that he and she did not have the "kind of mind that would understand foreordination very well" and that the important thing was "to be honest with one's self inside whatever happened."

And so it would seem that Jane Addams' consecration to the cause of social justice for the underprivileged, her internationalism, and her integrity that has given the whole world confidence in her, are fruits of the family tree.

Rufus Jones, for the philosopher. In his story of his boyhood he describes the Quaker home in which he was born and reared.

I came into a world where love was waiting for me, and into a family in which religion was as im-

portant an element for life as was the air we breathed. . . . We never ate a meal which did not begin with the hush of thanksgiving; we never began a day without a "family gathering" at which Mother read a chapter of the Bible, and after a long silence someone would generally bow and talk with God so simply and quietly that he never seemed very far away. At meeting some of the Friends shouted loud and strong when they called upon him; but at home he always heard easily.

In that home he began the quest which he still pursues—the quest of the good life for himself and others. And there he began to think of the good life in terms of *persons* and not in terms of abstract ideas only. He felt that when he found the good life it would be walking about on two legs. Yet he did not arrive at that idea without the usual human wonderings about miraculous interventions. It was an uncle in that home who all unconsciously molded the growing boy's conception. Of him he says,

He helped me to realize . . . that this goodness of character I was after was not something miraculous that drops into a soul out of the skies, but rather something found within as one does faithfully his set tasks. . . . I saw him growing white and bent with the advance of the years, but in all his work for the betterment of men . . . I never saw him discouraged or in doubt about the final issue. He was always full of hope and courage and radiantly happy to be able to work at human problems. But the thing which impressed me most as a thoughtful boy was that in all his perplexing and wearying work he was becoming more and more my ideal of a saint. His face was sunny; his smile was always ready to break out. We were happier when he came.

It may be well, then, in the midst of our appreciation of the personality traits of parents as character-molders, to give a bow to an occasional aunt or uncle in the home. In the case of another great American philosopher, Ralph Waldo Emerson, it was an aunt that shaped the boy even more, apparently, than the parents. But that's another story.

John Ruskin, for the art critic. In his *Præterita* he analyzes at length the fac-

tors in his parents' methods that made the strongest impressions upon him. He dwells equally upon the constructive and the harmful, but there is space here only for the former. Summing it up he says,

I had been taught the perfect meaning of *peace*, in thought, act, and word. . . . I never had heard my father's or mother's voice once raised in any question with each other; nor seen an angry, or even slightly hurt or offended glance in the eyes of either. I had never heard a servant scolded. . . . I had never seen a moment's trouble or disorder in any household matter; nor anything whatever done in a hurry. . . . I had no conception of such a feeling as anxiety. . . . I had never done any wrong that I knew of—beyond occasionally delaying the commitment to heart of some improving sentence, that I might watch a wasp upon the window pane, or a bird in the cherry tree; and I had never seen any grief. Next to this quite priceless gift of Peace, I had received the perfect understanding of the natures of *Obedience and Faith*. I obeyed word, or lifted finger, of father or mother, simply as a ship her helm; not only without idea of resistance, but receiving the direction as a part of my own life and force. . . . And my practice in Faith was soon complete: nothing was ever promised me that was not given; nothing ever threatened me that was not inflicted, and nothing ever told me that was not true. . . .

Peace, obedience, faith—quite a contribution. Is it surprising that John Ruskin came to be known as having the "most analytical mind in Europe"?

Albert Schweitzer, for the religious leader. Yet he is more than that. Probably no man of modern times has had so distinguished a career. He has made his mark as professor of philosophy, as author of outstanding books of biblical criticism, as a great organist and the leading interpreter of the music of Bach, and of late years as a surgeon and founder and director of a missionary hospital in the jungles of Africa.

In his *Memoirs of Childhood* he describes the various elements in his home and early environment that influenced him. The most important—at least the dearest to him—were the Sunday afternoon church services.

What I loved best [he says] was the afternoon church services. . . . From them I have taken with me into life a feeling for what is solemn and a need for quiet and self-recollection without which I cannot realize the meaning of my life. I cannot therefore support the opinion of those who would not let children take part in grown people's services until they to some extent understand them. The important thing is not that they shall understand but that they shall feel something of what is serious and solemn. . . . It is to the afternoon services that I attribute my interest in missions. On the first Sunday of every month my father held a service in which he told about the life and work of missionaries. Once for many Sundays he read the memoirs of Casalis, a missionary to South Africa, which he had translated from the French for that purpose.

Here again we see how the twig was bent. It was by a parent's example, a parent's understanding that a child needed solemnity and worship and an introduction to the sacrificial living of obscure souls living

on far-away mission fields—needed these things as well as play and good food and sunshine.

One needs to be on guard against generalizing from such examples. Each child needs his own diagnosis and prescription. But this much is certain: money played an insignificant part in the molding of the great, while the ideals, the hopes, and the example of parents played leading rôles. There is a notion abroad that parents should refrain from trying to impress their own patterns of behavior and belief upon their children. Let the children roll their own. The history of those children who have attained distinction in after years gives no support for any such notion. Let's read more biographies and see how the thing was done!

Notice to Former Students

For our use in preparing the Alumni Notes for the March issue of the REGISTER will you kindly send us the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less. No one can give this information more accurately than yourself. You will confer a favor upon the rest of the former students if you will give us the facts. Copy should be in the REGISTER office by January 20. The Alumni Notes will be prepared by Professor Benjamin W. Robinson.

THE EDITOR

Book Reviews

PLANNING YOUR PREACHING

By William L. Stidger. New York: Harper, 1932. 289 pp. \$2.50.

A most interesting book for the hard-pressed preacher. It will stimulate his imagination and suggest hundreds of sermon themes, while, rightly used, it will not in anyway rob him of his own originality. Do not let any prejudice you may have against some of Dr. Stidger's sensational eccentricities keep you from digging into the veritable mine of homiletical material this book provides. The use of canned sermons by other men is dishonest and deadly, but every preacher will welcome a book which will start his imagination going on hundreds of new themes—and then leave to him the wholesome creative work of actually preparing the sermons.

ALBERT W. PALMER

BOOK OF COMMON WORSHIP

By Wilbur P. Thirkield and Oliver Huckel. New York: Dutton, 1932. 340 pp. \$1.50.

The number and quality of books on worship now appearing is significant and encouraging. This is among the very best. Strictly speaking, it is not a book *on* worship but a book for actual use in worship. Convenient in size and printed in dignified prayer-book style, it contains in its 340 pages a remarkably comprehensive, well-selected, and well-arranged treasury of worship material—all the best of the old and much that is modern and contemporary. It contains dignified, but not fussy or over-elaborate, orders of worship for all types of services and all occasions. It reaches back into the liturgies of the early church and yet lives in the conscious presence of the needs of today.

The litanies are especially fine—contemporaneous, devout, uplifting. Special selections of prayers are devoted to the new social order, to healing, to colleges and schools, etc. The family prayers are models of brevity and appropriateness. Would that all who say grace might use some of the beautiful forms here suggested!

This book ought to be on every minister's study desk; and, if it were, soon thereafter it would be in the pews of many churches. For

young ministers I consider it the best manual of worship obtainable. It seems ungracious to criticize work so well done; but one minor detail would have increased its usefulness, namely, a system of reference numbers whereby prayers and other items could have been referred to as easily as the hymns in a hymn book. I also believe the day will come when, along with the Psalms, the great riches of extra-biblical devotional literature will be gathered into a collection for unison or responsive reading.

The editors of the book are Bishop W. P. Thirkield, chairman of the Federal Council's Commission on Worship, and Oliver Huckel, a Congregational minister.

ALBERT W. PALMER

HINDUISM INVADES AMERICA

By Wendell Thomas. Boston: Beacon Press, 1930. 300 pp. \$3.00.

This is not a collection of curious or sensational anecdotes about *swamis* and *yogis* who set up shop in hotel ballrooms, but a clear-headed, objective, and withal very readable account of the penetration of Hindu ideas and movements into American life from its sensational and dramatic beginning with the speech of Vivekananda at the Congress of Religions here in Chicago in 1893 down to date. While he might have gone farther and dealt with theosophy as manifested at Point Loba and elsewhere, Mr. Thomas does a very real service in his excellent account of the Vedanta and Yogoda movements and other Hindu cults in their American manifestations. The book is discriminating, not unsympathetic, but at the same time decidedly not a propaganda document.

ALBERT W. PALMER

THE REFORM MOVEMENT IN JUDAISM

By David Philipson. New York: Macmillan, 1931. 503 pp. \$4.00.

One of the most scholarly of the reformed Jewish rabbis here brings up to date his study of the movement, first issued in 1907. No religious system has been free from the reconstructive influence of the modern mind. Mod-

ernism among the Jews, however, loses part of its strength through divisions in the ranks. Some of the modernists are Zionists; others, like the leaders of Reform Judaism, oppose Zionism. Indeed, as the book shows, there are many parties in Judaism, both here and abroad. One hopes that the need for a revised edition of this work may be in part due to the growing friendliness between Jews and Christians which prompts more among the latter to try to understand what is going on in the others' religious life.

A. C. MCGIFFERT, JR.

THE CHRISTIAN FAITH

By Joseph Stump. New York: Macmillan, 1932, 463 pp. \$4.00.

The president of Northwestern Lutheran Theological Seminary adds to his handbook of Christian Ethics of two years ago this system of Christian dogmatics. In a day when systematic theology is unproductive of good books, one welcomes this rounded scholarly treatment of the Christian faith, even though one disagrees with many of its portions.

Dr. Stump's basis of authority is indicated by the following quotation: "This objection is best met by simply resting on the plain teaching of God's word." For him dogmatics is still primarily biblical theology.

A. C. MCGIFFERT, JR.

EVOLUTION AND THEOLOGY

By Ernest C. Messenger. New York: Macmillan, 1932, 313 pp. \$2.50.

A Roman Catholic theologian here begins to square his church's theology with recent science. The book is valuable as illustrating the method by which an institution, whose conservatism is proportioned to its vastness, adjusts its teaching to the changing thought of its secular environment. First, it disregards new ideas in the realm of philosophy or of practice; as well it may, for during its long history it has observed the abortive and evanescent quality of many "modern" novelties. Next, it asserts their untruth and absurdity. In the third stage, should the new opinion continue to be potent, the church's theologians set to work to discover that it is not in disagreement

with the teachings of the Bible or the doctors. So multiplex is this tradition that they can find in it authority for almost any position. Finally, the new idea is incorporated into the living tissue of Catholic truth.

The present able volume represents the third stage of this process. The author finds nothing in Scripture or in the Patristic teaching that contradicts the theory of evolution; not even the direct formation of Eve, a problem to which he devotes twenty-two pages.

A. C. MCGIFFERT, JR.

HUMANISM AS A WAY OF LIFE

By Joseph Walker. New York: Macmillan, 1932, 83 pp. \$1.25.

THE EVIDENCE FOR IMMORTALITY

By Don P. Halsey. New York: Macmillan, 1931, 175 pp. \$2.00.

These are two books by laymen, both of them lawyers who have held high public office in their respective states. Presenting diametrically opposite points of view, they give no more evidence of being able to see eye to eye than do the theologians. The simplicity of their presentations is admirable. Their oversimplification of the issues is less commendable. Such books are valuable signs of the growing theological interest, literacy, and independence of our laymen. They will appeal to readers who are emotionally biased against "theology." They will bestir the professional theologians to turn from popularizations to more substantial and thoroughgoing writing.

Mr. Walker's succinct and informal statement of humanism, it may be added, has the *imprimatur* of one of the high priests of that movement; deservedly, for it is well put, and exhibits with restraint and candor both the strengths and weaknesses of the position.

A. C. MCGIFFERT, JR.

A PREFACE TO CHRISTIAN FAITH IN A NEW AGE

By Rufus M. Jones. New York: Macmillan, 1932, 206 pp. \$2.00.

Once more Dr. Jones formulates his interpretation of the Christian religion in so simple a way that the superficial reader will wonder

what the use is in repeating the ancient formulas in the traditional vocabulary. The thoughtful reader, however, perceives that such simplicity of presentation is achieved only by a disciplined and penetrating mind long familiar with its theme. He will follow with satisfaction the development of the three central chapters in which the spiritual foundations for some sort of idealistic universe are re-examined, the basis in experience for the fact of God is set forth, and the question answered as to whether the heart of Christianity is still beating with power.

The opening and closing sections of the book are not so satisfactory. In the beginning Dr. Jones considers the obstacles and hindrances to Christian faith today. Skilfully he describes them: secularism, naturalism, psychologism, materialism, and communism. One has the feeling, however, that his report of them would hardly seem fair to their own representatives and that the latter will be tempted, by the somewhat dogmatic brevity with which they are treated, not to proceed further into the volume. In a word, Dr. Jones is writing to comfort the insider rather than to appeal to people who are outside the Christian church.

The need for brevity probably also accounts for the fact that the concluding chapters on the mission and function of the church and on a new emphasis on education fail to reach down from the area of acceptable generalities and come to grips with specific problems and procedures.

Those who know Dr. Jones realize that in this respect his practice is better than his preaching, for he himself does take practical hold of these very problems. Christianity for him is not a way of talking, or a way of argument; nor does it wait for the approval of logic. God for him is always a moral power, a spring of spiritual energy which he directs into the sphere of personal and social reconstruction.

A. C. McGIFFERT, JR.

THE ISSUES OF IMMORTALITY

By Corliss Lamont. New York: Holt, 1932. 198 pp. \$1.50.

Why men differ so in their interpretation of immortality is, in this compact and able book,

traced back to an original and insoluble diversity in their philosophy. A man, it is said, is born either a Platonist or an Aristotelian. Either he thinks that mind and the great personal values of goodness, justice, rationality, etc., are ultimate and irreducible aspects of the universe, or that mind is a function of body and may not exist prior to and without it. The author, a teacher at Columbia University, takes the latter point of view. Dr. Lamont has familiarized himself with the writings of many outstanding liberal Christian writers and critically measures their ideas of immortality by his three criteria of emotional efficacy, imaginative reality, and intellectual acceptability. Their major fault, he thinks, is their professed ability to believe in a *disembodied* personal survival after death. Orthodoxy has shown more sense, he thinks, in insisting on a "bodily" resurrection; though he himself will have neither the one nor the other.

A. C. McGIFFERT, JR.

THE DRAMA OF LIFE AFTER DEATH

By George Lawton. New York: Holt, 1932. 669 pp. \$3.75.

Since the depression began, the income of a male fortune-teller and healer in an Indiana city has increased from an average of \$35 weekly to nearly \$200. The amazing spread of spiritualism today may well be an index of the failure of nerve in Protestantism from which this and similar cults draw most of their recruits.

The theme of this massive and important book is twofold. Two-thirds of it is given over to an objective account of the spiritualist system, its psychology, physiology, metaphysics, eschatology, cosmology, and ethics, together with a description of how these ideas are rather loosely and inefficiently organized into church life and public services. In a word, it undertakes to set forth a complete system of belief in operation. As a matter of fact, the author's subject is even broader than this, and wisely so, for he includes a study of spiritualistic theologians, as he calls those psychical researchers who fail to retain their scientific objectivity. These people do not belong to the very loosely organized church of spiritualism, yet share its points of view.

In the latter part of his book Professor Lawton (he is a member of the department of psychology in the College of the City of New York) subjects the spiritualists' belief in a contact with departed human beings to sharp criticism. His target, however, is vaster than this particular movement, i.e., religion, as a whole.

His major instrument of criticism is that of the psychoanalytical method of probing the inner life. His conclusions are of major importance for religious thinkers today. They may not be dismissed on the ground that he is dealing with an aberrant form of religious life. As he remarks, "If abnormal behaviour is only normal behaviour writ large, then fanatical religion is simply normal religion under the magnifying glass." Nevertheless, his conclusions would be more provocative had he dealt with religion in its more ordinary aspects. This, as a matter of fact, he proposes to do in a forthcoming book on psychology of belief. He professes to disbelieve in Universal Truth. We may, nevertheless, trust many of his findings. On the other hand, he leaves us free to doubt whether psychoanalysis is sufficiently complete to be the only method of interpreting religion. We welcome the stimulus he gives us to carry on our attempt to select from among the defense mechanisms of thought and conduct that particular system which will bring our adjustment most nearly in line with the facts of our environment.

Like the other volumes in the "American Religion Series" inspired by Professor Schneider of Columbia, this book is equipped with a generous index and an ample, well-annotated bibliography.

A. C. McGIFFERT, JR.

RELIGIOUS REALISM

By D. C. Mackintosh and Others. New York: Macmillan, 1931. 502 pp. \$3.00.

The great theologians have been preachers and pastors. One can feel the pulse of life's blood in their writing. This is not to say that all academic theological writing is dry and dull, nor even—if it be dull—that it is unimportant. This volume, for instance, is not wholly dry, and much of it is important. It serves to advertise the presence in this country of a group (hardly yet a school) of religious

thinkers who are willing to call themselves "realists." Their common insistence, as over against humanists, intellectualists, subjectivists, naturalists, and idealists, is that we do not invent God. God exists independently of our consciousness and yet may be known by us.

Though it be rather invidious to call attention to particular names in so outstanding a list of contributors, the readers of the REGISTER may be glad to know that J. S. Bixler, J. B. Pratt, Wieman, Coe, Lyman, Horton, and Montague have papers; yet those whose names are not mentioned have made contributions in some cases even more suggestive.

There is nothing in this book that can be directly appropriated by the preacher. But the minister who is still concerned with building the walls of his thought might well make this volume a winter month's study. This he will be the more able to do, since one cause of the depression is the decrease in the number of books published. We shall all of us have more time to devote to the few books that repay careful study.

A. C. McGIFFERT, JR.

THE NEW CHURCH IN THE NEW WORLD

By Marguerite Block. New York: Holt, 1932. 464 pp. \$3.75.

Swedenborgianism is in point of numbers an insignificant religious group. At its peak it has listed about seven thousand members. Its smallness has this advantage for the historian, that he is provided in manageable compass with a microcosm of the history of the American religion. To be sure, not all the major issues have been faced by this particular church; nevertheless, as the author points out with clarity and thoroughness, the sect has passed through many vicissitudes during its one hundred and fifty years here, encountering various "isms," moving westward with the frontier, being rent by the fundamentalist-modernist controversy. In addition to the general history of the New Church, the author includes chapters on the life and theology of its founder and traces the permeative influence of his teaching far beyond the confines of the organization. The book is fifth in the titles of the valuable "American Religion Series."

A. C. McGIFFERT, JR.

LIVING CREATIVELY

By Kirby Page. New York: Farrar & Rinehart, 1932. 305 pp. \$2.00.

Protestantism has failed systematically to promote the cultivation of the devotional life, as have the Roman Catholics with their rosaries and their "meditations." For the active American Christian whose religion is largely social idealism the editor of the *World Tomorrow* offers in this book some wholesome suggestions for the cultivation of the inward resources. He never lets the inner life and the outward responsibility become separated. In addition to describing the principles he uses (gaining vision and serenity through silence, exploring great biographies, running risks and accepting penalties, etc.), he adds ten cycles of reading as daily stimuli drawn from a wide range of prose and poetry.

A. C. McGIFFERT, JR.

FOR SINNERS ONLY

By A. J. Russell. New York: Harper, 1932. 293 pp. \$1.50.

This is a book about Buchmanism or the First Century Christian Fellowship, as it is now clumsily called. Were I a Buchmanite, I should greatly regret that such a book will serve many readers as an introduction to the movement. Its style is journalistic, chatty, anecdotal, slangy, and crude. Its spirit, though effervescently vital, is wholly uncritical and rapturous. Readers who want a balanced and objective description, analysis, and evaluation of this movement, which is daily growing in power, should read, by preference, Pitt Van Dusen's brief article in the *Canadian Student* for March, 1929. The article can probably be found at any Y.M.C.A. headquarters.

A. C. McGIFFERT, JR.

ETHICS

By Dewey and Tufts. New York: Holt, 1932. 528 pp. \$2.50.

In 1908 Dr. Tufts (formerly on our Board of Directors) and Professor John Dewey collaborated in a textbook on ethics that was, in

its day, a landmark. Now, both of them professors emeriti, they have offered a revised edition that is practically a new book. It is highly to be recommended. Those who feel the need of study and reflection on the moral aspects of politics, economics, labor movements, the family, etc., will welcome the "tools and method" this new volume provides.

A. C. McGIFFERT, JR.

THE MEDICAL VALUE OF PSYCHOANALYSIS

By Franz Alexander. New York: Norton, 1932. 247 pp. \$2.75.

Though intended primarily for physicians, this book presents in its first two chapters one of the best introductory accounts of psychoanalysis I have read. Psychoanalysis has three aspects. It is a theory of personality, a method of psychological research, and a therapy of mental disturbance. Many of the discoveries of psychoanalysis have become the commonplace of everyday thinking. Its further reaches may well be examined in the pages of this book. Dr. Alexander, it may be added, is the brilliant Viennese analyst who has recently accepted an invitation to become the head of the Institute for psychoanalysis of Chicago.

A. C. McGIFFERT, JR.

LYRA MYSTICA: AN ANTHOLOGY OF
MYSTICAL VERSE

Edited by Charles Carroll Albertson. New York: Macmillan, 1932. 496 pp. \$3.00.

When Horace Bushnell asserted that poets are the best metaphysicians he forgot that there are poets and poets. Of this fact anthologies are deadly reminders. Save for its striking but ill-chosen title, Dr. Albertson's collection is no better or worse than most of its kind. Its better, indeed, is very good, and the reader will pounce upon many new poems in which religious insight is matched by power of expression. But if all the poems are lyrics and mystical, then these two words have lost whatever crispness of definition they may have had. The volume's compactness and the prefatory essay by Dean Inge deserve mention.

A. C. McGIFFERT, JR.

A STUDY OF JESUS' OWN RELIGION

By *George Walter Fiske*. New York: Macmillan, 1932. 360 pp. \$2.00.

This volume succeeds in presenting the spirit of Jesus in effective and vigorous terms. The author shows his skill and scholarship when he transfers the reader to Galilee in the time of the boyhood of Jesus and describes how "a spiritual genius discovers God" (chap. iii). Later, in chapter v, he depicts "how religion grew at the carpenter's bench."

The author perhaps overemphasizes the thought of Jesus that the Kingdom of God grows out of the natural evolution of human society. He quotes Luke 17:20, "The kingdom cometh not with observation," and comments, "he did not believe God's kingdom was coming by some sudden miracle" (p. 104). The author gives scant attention to other sayings not only found in Luke but paralleled in Matthew. "You cannot tell at what hour the son of man may come" (Luke 12:40, Matt. 24:44). The genius of the author comes out in the comment, "There has been plenty of cataclysm to appease the eschatologists; ample revolution to satisfy the zealots. But the providence of God has interwoven it all into the marvelous fabric of life" (p. 111).

BENJAMIN W. ROBINSON

GRACE IN THE NEW TESTAMENT

By *James Moffatt*. New York: Long & Smith, 1932. 419 pp. \$3.00.

The author of *Love in the New Testament* has added this new volume which shows the same combination of profound scholarship and popular presentation. "Grace" is a distinctly Christian term, yet suffers under almost universal indefiniteness. Moffatt traces the history of the term in Greek and Jewish vocabulary. Its basic meaning of "beauty" and its religious sense of "active favor" from God are clearly shown.

The use of the term in Philo, in the Hermetic and other mystery religions, in Poseidonius and Stoicism, lead up to the New Testament use. The meaning, "forgiveness" is related to "mercy." The reader is brought to a clear understanding of Paul's contrast between

the realm of Law and the realm of Grace. This leads to an appreciation of the realistic sense of grace in later Christian mysticism.

BENJAMIN W. ROBINSON

A SYLLABUS AND SYNOPSIS OF THE FIRST
THREE GOSPELS

By *Walter E. Bundy*. Indianapolis: Bobbs, Merrill, 1932. 256 pp. \$3.00.

This is a thoroughly critical and up-to-date harmony of the Gospels, scholarly in every detail. It uses the text of the American Standard Version. It prints in black type words which are alike in the parallel columns. A syllabus giving the outline of events with parallels and doublets is a valuable part of the volume. Some users may feel that an index of passages would add still further to its usefulness.

Such a work is invaluable as a companion volume to any thorough study of the life of Jesus or the religion of Jesus.

BENJAMIN W. ROBINSON

THE ACTS OF THE APOSTLES: MOFFATT
NEW TESTAMENT COMMENTARY

By *F. Foakes-Jackson*. New York: Long & Smith, 1931. 236 pp. \$3.50.

The Moffatt translation is itself a good commentary. But in this volume each section of text is followed by a commentary which, in spite of its brevity, is very illuminating. The comments are scholarly but not technical. In commenting on the Ascension, "was carried up into Heaven," the author explains that Luke, according to his custom, "adopts a dramatic method of narration" (p. 4). Of the incident of the slave girl at Philippi he says, "A modern physician might declare that the girl was insane. To her contemporaries she seemed to be inspired by Apollo" (p. 154).

The author holds that the speeches in the Book of Acts are composed by Luke after the manner of Greek historians, but brings out clearly that the speeches reflect the general type of approach which early Christians were accustomed to make.

The Book of Acts is dated about the year 90.

BENJAMIN W. ROBINSON

THE TEACHER'S COMMENTARY

Edited by Hugh Martin. New York: Harper, 1932. 430 pp. \$2.50.

Here is a useful commentary on the whole Bible in one volume, including the Apocrypha. Naturally a commentary so brief must be moderately conservative in tone. "The Fourth Gospel is a faithful record of events in the life of Jesus" (p. 327). Yet the statement follows that the Fourth Gospel has been through the hands of an editor and that its contents have been extensively rearranged. The introductions to the various books and parts of the Bible are well written. The bibliographies are good. There is a chapter on the life of Christ (pp. 264-68), on the life and thought of Paul (p. 268), on the life of the early church (p. 275). The chapter on "the world to which Jesus came" brings out the unity of language, government, and civilization.

Chronological tables and many maps add to the usefulness of the volume.

BENJAMIN W. ROBINSON

AUTOBIOGRAPHY

By William E. Barton. Indianapolis: Bobbs, Merrill, 1932. 25+314 pp. \$3.00.

This is a work such as every Congregationalist will hail with delight! Dr. Barton, an outstanding pastor, former moderator of the National Council, and a distinguished author, known to many thousands not only as a great Lincoln-lover but also as "Safed the Sage," reveals in a simple, straightforward fashion the remarkable story of his life. The gripping narrative which gives evidence of his penetrating insight into the motives of his life, as well as its charming, witty, readable style, raises the work to the rank of one of the best among Dr. Barton's numerous writings. It is particularly fortunate that the section dealing with his early life was told at much greater length than the one recounting his later professional career, because it gives the reader proper basis for a true appreciation of his remarkable achievements.

MATTHEW SPINKA

A CULTURAL HISTORY OF THE
MODERN AGE

By Egon Friedell. 3 vols. New York: Knopf, 1930-32. \$5.00 each.

The subtitles—"The Crisis of the European Soul," "From the Black Death to the World War"—explain the concept and the extent with which the work deals. It represents almost phenomenal learning presented in a fresh and arresting style which makes the reading of the volumes a treat. The author's judgment of men and movements is novel—to say the least. He is original in his appraisals and estimates to the point of absurdity. I, for one, cannot accept a great many of his conclusions, and yet find his point of view exceedingly stimulating. He has prejudices—many of them—but he makes no effort to conceal them from the reader. Moreover, his learning is so deep that even his prejudices should not be dismissed as unworthy of consideration. All in all, here is meat for the intellectually grown-up! The book should not, however, be read by those fatuous optimists who think that ours is the best of all possible ages.

MATTHEW SPINKA

THE CURE OF SOULS

By Charles T. Holman, Chicago: University of Chicago Press, 1932. 331 pp. \$2.50.

PASTORAL PSYCHOLOGY

By Karl R. Stolz, Nashville: Cokesbury Press, 1932. 259 pp. \$2.00.

To the long list of books dealing with the applications of psychiatry to pastoral work we have two recent additions.

Professor Holman in his *Cure of Souls* has given us a "socio-psychological approach." After a survey of the present-day teachings of psychology and sociology with reference to the personality and its development, he proceeds to consider in particular the contributions of the social case worker and of the psychiatrist to pastoral technique and understanding. The concluding sections deal with the function of religion in the cure of souls and with "spiritual therapeutics."

The book is intended to serve as a guide book to open up the field and indicate the most

profitable lines of study. It is well written and represents a sane and well balanced digest of present-day thinking in regard to the nature of human nature and the opportunities and responsibilities which rest upon the pastor to minister to those in difficulty.

Dean Stolz of the Hartford School of Religious Education approaches the problem from the standpoint of the specialist in religious education and religious psychology and with the background of practical experience as teacher, student adviser, and pastor. Like the preceding book, it does not pretend to make any new contribution to our knowledge of the subject. It is, however, readable and stimulating. It contains some illustrative case material and gives many helpful suggestions.

ANTON T. BOISEN

THE COUNTRY CHURCH AND OUR
GENERATION

By *Edwin E. Sundt*. New York: Revell, 1932. 160 pp. \$1.50.

RELIGIOUS EDUCATION IN THE RURAL
CHURCH

By *Henry W. McLaughlin*. New York: Revell, 1932. 220 pp. \$1.50.

THE COUNTRY CHURCH IN NORTH
CAROLINA

By *Jesse Marvin Ormond*. Durham, N.C.: Duke University Press, 1931. 369 pp. \$4.00.

Aside from the subject matter, these three books have little in common. The first two were written by church leaders in rural work: the third, by a professor of practical theology who has employed the methods of social science to the study of churches.

Mr. Sundt has been more successful in tracing the rapid and radical changes that have overtaken rural America than in suggesting an adequate approach to the problems of the churches which are floundering in the wake of these changes. His analysis of recent rural trends in population movements, mechanization, and social organization is reinforced by well-chosen authorities in the field, but the reader fails to find a clue to some of the more basic issues which inhere in the economic, political, and social background of current rural

unrest in America. The author pins his hope for the future on more consecrated and disciplined leadership, but fails to furnish concrete cases to illustrate what he means.

Unlike most of the existing literature on the subject which comes from the pen of city-dwellers who fail to appreciate fully the situation and problems peculiar to the rural religious worker, Mr. McLaughlin claims for his book the results of many years of actual experience in town and country parishes, coupled with wide observation of rural church programs in action. In spite of, and partly because of, many lengthy quotations which make up the bulk of the volume, the results leave much to be desired. Anything like an analysis of our social order and the human issues involved with which a program of religious education should reckon is lacking, and consequently quotations accumulate without discriminating interpretation. A critically tested philosophy of education would have made the process of editing more selective. But granted that the material is relatively undisciplined, and that the point of view leans in the direction of religious conformity and educational traditionalism, the busy pastor will find here many suggestive paragraphs.

Mr. Ormond's condensed dictionary of religious and social data on North Carolina will be welcomed by the church boards and local pastors of the state, who have discovered the strategy of proceeding from the factual basis in dealing with problems of church comity, policy, or program. State councils of churches in other parts of America will find this book suggestive of survey procedure. The main section of this work consists of a classified body of material on each county of the state, including a summary statement on history, physical features, population, industries, and schools, with a special paragraph dealing in more detail with the outstanding features of the church situation. Of special note is the complete series of county maps showing the distribution of the white rural churches. In view of the tragic waste of resources among rural churches generally, this study suggests its expansion to many other areas, the results to be used as a starting-place for more adequate church planning on an interdenominational scale.

CARL R. HUTCHINSON

FINANCIAL AND SOCIAL SUCCESS
IN WELFARE PLANS

Compiled and edited by Ansel Hartley Stubbs. Kansas City: Inter-collegiate Press, 1932. 267 pp. \$1.50.

A practical, helpful handbook for leaders and finance committees of women's organizations; giving 125 methods of financing projects, such as greeting-card plans, bazaars and fairs, rummage and auction sales, luncheons, dinners and food sales, festivals, parties and socials, entertainments, picnics, exhibits, etc. Also, many business suggestions, including organization of day nursery, making hooked rugs, opening a gift shop, the forming of circles, issuing cook books, year books, and pictures of new buildings, the promotion of advertising campaigns, style shows, etc. An excellent bibliography and a complete index make this a useful manual for women's organizations everywhere.

ROBERT CASHMAN

A MODERN VIEW OF THE OLD TESTAMENT

By William G. Shute. New York: Macmillan, 1932. 151 pp. \$1.50.

Here is a book written primarily for boys of high-school age who can no longer be fed on a diet of the old Sunday-school-lesson type of Bible study. It is full of spicy characterizations that to the boy reader must come in welcome contrast to the overheroizing of his earlier years. Jacob, for instance, is "a contemptible cheat"; Samson, "a gigantic, sensual boor"; David, "a daring bandit," "an extremely religious person . . . at times hardly moral"; Amos, "a lumberjack from the country . . . who knew how to give an oration."

The only "view" presented is the familiar view that we self-styled liberals have long called "the modern view"—namely, that the Bible is the product of a millennium-long evolution not basically different from that of other bodies of great folk-literature. Unavoidably, perhaps, in such narrow compass, he has oversimplified several difficult questions. He appears, for instance, to know too exactly the date and reason for the Hebrew sojourn in Egypt, and likewise the date and circumstances of the Septuagint translation. But he

has succeeded remarkably well in stating concisely, clearly, and often pungently the general course of this complicated evolution without cluttering a layman's book with scientific details.

KENDRICK GROBEL

THE ANGEL IN THE SOUL

By Joseph Fort Newton. New York: Harper, 1932. 122 pp. \$1.00.

This is the first of a series of monthly books of sermons at a dollar per volume announced by Harper and Brothers. A better beginning could not have been made. These ten sermons by Dr. Newton have a lifting power strong enough to pull the reader out of despair and set his feet on a mountain of hope. They are the product of a mind rich in literary culture and of a heart that has learned how to brood in a desert until the angels come and minister. If the succeeding volumes are half as good, the success of the series is sure.

FRED EASTMAN

PLAYS FOR THE COLLEGE THEATRE

Edited by G. H. Leverton. New York: Samuel French, 1932. \$4.00.

The organizing principle for the selection of these plays has been to secure not only a collection representative of the historical development of the drama since medieval England but a collection in which each play presents a distinctive problem in production. This principle has made the selection of particular interest and value for classes in drama production and for experimental theater groups. It should be noted, however, that the interest of the editor was primarily in production and not in play-writing. Some excellent plays are here and among the playwrights are Molière, Sardou, Ibsen, Rostand, Anatole France, George Kaufman, O'Neill, Molnar, Philip Barry, and Benn Levy. The plays are not always the best plays of these authors, nor the worst, but they are fairly representative. Any class that studies their production problems will have a stern discipline and should be prepared to tackle the next play with confidence.

FRED EASTMAN

Hammond Library Extension Service Bulletin

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

FISKE, G. W.: A Study of Jesus' Own Religion
LLWYD, J. P. D.: Son of Thunder
LONG, R. C.: Stewardship Parables of Jesus
MILLIGAN, G.: The New Testament and Its Transmission
OESTERLY-ROBINSON: A History of Israel (2 vols.)
PAGE, KIRBY: The Personality of Jesus
RUSSELL, ELBERT: Message of the Fourth Gospel
SANDS, P. C.: Literary Genius of the New Testament
SCOTT, E. F.: The Literature of the New Testament
TITTLE, E. F.: Jesus after Nineteen Centuries
WORCESTER, ELWOOD: Studies in the Birth of the Lord

Church History:

ADAMS, J. T.: The March of Democracy
ATKINS, G. G.: Religion in Our Times
BINNS, L. E.: Innocent III
BOGGS, N. T.: The Christian Saga (2 vols.)
BRIGGS, M. S.: The Homes of the Pilgrim Fathers
ERNST, J. E.: Roger Williams
FRIEDEL, EGON: A Cultural History of the Modern Age (3 vols.)
HAROUTUNIAN, J.: Piety versus Moralism
MARTIN, E. J.: The Trial of the Templars
MCGIFFERT, A. C.: A History of Religious Thought, Vol. I.
MOURA-LOUVET: Calvin: A Modern Biography
THOMPSON, J. W.: Economic and Social History of Europe in the Later Middle Ages

Missions and the Science of Religion:

ANDREWS, C. F.: What I Owe to Christ
AXLING, W.: Kagawa
FISHER, F. B.: That Strange Man Gandhi
FRIESS-SCHNEIDER: Religion in Various Cultures
GRENFELL, W. T.: Forty Years for Labrador
Re-Thinking Missions
WILLETT, H. L.: The Jew through the Centuries

Philosophy, Psychology, and Science:

GILKEY, J. G.: Managing One's Self
OLIVER, J. R.: Pastoral Psychiatry and Mental Health

Religion and Theology:

BROWN, C. R.: Have We Outgrown Religion?
 FERM, VERGILIUS: Contemporary American Theology
 FOSDICK, H. E.: As I See Religion
 HEILER, F: Prayer
 KIRK, K. E.: The Vision of God
 LAMONT, CORLISS: Issues of Immortality
 RUSSELL, A. J.: For Sinners Only
 TILlich, PAUL: The Religious Situation

Pastoral Theology and Homiletics:

HOLMAN, C. T.: The Cure of Souls
 NEWTON, J. F.: The Angel in the Soul
 STIDGER, W. L.: Planning Your Preaching

Social Ethics:

ALLEN, F. L.: Only Yesterday
 CHASE, STEWART: A New Deal
 COE, G. A.: Educating for Citizenship
 DOUGLAS, P. H.: The Coming of a New Party
 HAMILTON, H. R.: The Epic of Chicago
 LEVINE, D.: Red Smoke
 McCONNELL, F. J.: The Christian Ideal and Social Control
 MORLEY, FELIX: The Society of Nations
 SALTER, A.: Recovery
 THOMAS, NORMAN: As I See It

Religious Education:

HARTSHORNE, HUGH: Character in Human Relations
 JACKS, L. P.: Education through Recreation
 NEUMAN, HENRY: Lives in the Making

Drama, Literature, and Biography:

BARTON, W. E.: Autobiography
 BRADFORD, GAMALIEL: Biography and the Human Heart
 DAVIS, G. T.: Ozora Stearns Davis
 DOBRÉE, BONAMY: William Penn
 EASTMAN, FRED: The Great Choice
 FEUCHTWANGER, L.: Josephus
 MAXTON, JAMES: Lenin
 NORWOOD, F. W.: Adventures of a Preacher
 RASCOE, BURTON: Titans of Literature

Music:

McALL, R. L.: Practical Church School Music

MATTHEW SPINKA, *Librarian*